

Education For Living in a World Home

FELLOWSHIPS

(Forms)

W.H.O.
E.P.O.
W.H.O.
C.H.O.

1946 SUMMER PLAN

for the

Eastern Unit
Finger Lakes Region
New York
June 7 - July 19

LISLE FELLOWSHIP

Western Unit
Lookout Mountain
Colorado
July 21 - Aug. 30

If you can check any of the following you will be interested in the Lisle Fellowship. Read on:

You would like to live for 6 weeks with exchange students from various countries around the world.

You are seeking a vocational outlet for your abilities.

You want to live and work with people under various conditions toward achieving better community relationships.

You wish to acquire techniques vital for reconstruction and rehabilitation work.

You are ready to learn to live by your own judgments, and to accept responsibility for them.

You sense the need for mature world-minded living.

You would enjoy being democratically responsible with 49 others for the total living arrangements for 6 weeks.

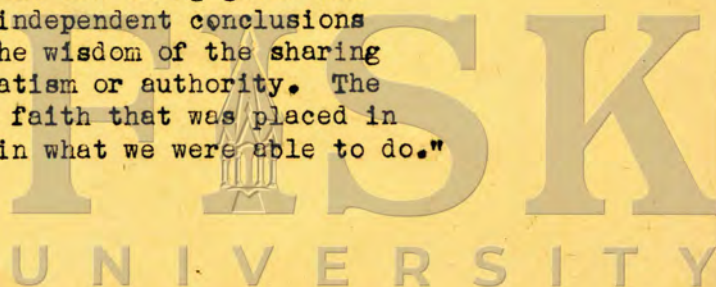
The following statement has been prepared for the discriminating student, clarifying the more intangible values of method and philosophy which have distinguished the Lisle experience for its students.

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Lisle is an idea---a method---a service. It is perhaps best comprehended in quotations written by former Lisle students:

"We lived together like a big family, but we were more than a family. We were temporarily a world community realizing for the first time that the struggles of students from Poland, Japan, Brazil, China, and the U. S. are different specifically, but much the same in general ---and for both reasons we need each other."

"When we discussed the fellowship method I began to sense the reason for the utter freedom that was being given the group to arrive at individual and independent conclusions on every type of problem. I saw the wisdom of the sharing of facts and thinking without dogmatism or authority. The growth was slower but deeper. The faith that was placed in us began to show startling effect in what we were able to do."



"More eloquent than any talk was the way we lived in a community. I saw wonderment on faces when they saw personal friendship between Southerners and Negroes, Japanese and Chinese or Quaker, Christian Scientist, Presbyterian, and Methodist. The realization that racial and denominational prejudices, almost taken for granted, were removed in a very natural way was perhaps our most significant contribution."

If you're still reading, this is how the Lisle Fellowship develops the interests which you checked:

**Groups of 50 men and women are chosen from many different cultural, religious, racial, economic, national backgrounds, without reference to their financial ability, for a six weeks course.

**A visiting faculty of college and university professors and other mature leaders come as people not so much to lecture on a subject as to share insights into fields in which life has become meaningful to them.

**Lisle is person and experience centered--that is why it requires six weeks and a limited group. In the active participation in the common living, thinking and doing, the person sees himself in true perspective....that is, objectively...and his interests and abilities begin to crystalize. The indicated direction for his life begins to take form.

**The first week of orientation is at the Home Center in planning and preparing for the weeks following. For four days of each succeeding week groups or teams go from Home Center to live in many kinds of communities. Such places are country villages, larger parishes, coal and silver mining towns, industrial cities, college and factory communities, Catholic and Jewish, Negro, Spanish, and Japanese American communities, migrant camps, mountain towns, veterans' hospitals, Indian reservations, camps for underprivileged boys and girls, youth conferences.

Decisions affecting the welfare and schedule of the groups are arrived at by group discussion and common consent with adult guidance rather than by majority vote or adult decree.

**Daily program of free discussions and lectures with this diverse group is balanced and enriched by the practical everyday living problems encountered at the Home Center and in other communities. The quality of the Home Center life of the groups is further enriched by the inclusion of a number of friends, a part of the wider fellowship, who come to share a day, an evening, or a week.

**In cooperative living the group meets the problem every individual faces--the sheer mechanics of living: food, cleanliness, and sleep. The problem is intensified by group living in proportion to those individuals who have not yet achieved sufficient mastery in these habits. As the responsibility for these mechanics must be shared, a few see the significance of their mastery as providing a medium for enjoyment, further social development, rather than being stumbling blocks to real freedom for living. The activity/ground a home center.

**A well stocked library of books on a wide range of subjects provides practical resources, information and inspiration.

**The plan of finance is an integral part of the group experience. The cost to each student is just what he is able to contribute to a common fund, to which former Lisle students, interested friends, and organizations also contribute, and from which all expenses are paid. No "average" contribution; each honestly according to his resources. The actual cost per student is about 75%.

**Academic credit for advanced students is available by arrangements with Denver University, New York University, Vassar College, various Seminaries, and other colleges and professional schools.

If you're with us this far
fill out and send in the
enclosed application blank.

"TO BE ABLE TO DO WHAT YOU'VE NEVER DONE BEFORE"

Since its beginning, the Fellowship, to quote former students, has enabled them "to do what they've never done before." It starts with the fact that all of its members are at the most three years from responsible adulthood in some community, somewhere in the world. What kind of people will they be? What will be their range of vision, attitudes toward people, toward their community, toward the larger world of which their community is a part? How will they deal with apathy, hostility, irresponsibility? What do they know about themselves? What do they individually want out of life? What understanding do they have of the whole unity of life as a continuing thing? Whatever one does for a living, these are problems that one either muddles through, or develops a way of dealing with that frees him for more creative living.

For Application and Information--Write:

DeWitt C. Baldwin, Room 1617, 71 West 23rd St.,
New York City, N. Y.

A METHOD OF ACHIEVING A COMMUNITY OF NATIONS


FISK
UNIVERSITY

1945



The Lisle Fellowship

TENTH SUMMER

Lisle, New York
June 6-July 18

Lookout Mountain, Colorado
July 20-August 31

Many of us are feeling the pressure to make this summer count more than ever. To earn money for next year. To keep on accelerating. To take a job "on our own". There are shortages in help everywhere. Yet there is a kind of preparation of ourselves, often neglected, often taken for granted, that is most needed for the time of change and rehabilitation ahead. To take a part of this summer for a creative group work experience, under direction, learning by doing, in real life situations, through community and group relationships, may be of first importance for some of us.

"Education in intergroup relations is the most urgently needed work in America today," says Arthur Compton. What life we are living, or vocation we are preparing for, is without its relationships with people? What is the quality of our relationships? How diverse? The world is one family—living in one world home—with one future! Do we have ideas about family patterns—political, economic, social, religious? How inclusive is the fellowship within which we work at our common future?

The Lisle Fellowship comes to its Tenth Summer with a deep sense of the need for mature world minded living in these times. With this comes the responsibility to continue to make available the opportunity for the kind of experience that has helped so many Lisle students to find themselves in creative work both in and out of the armed services, around the world.

We are glad to invite you to consider this opportunity for participation in the creative fellowship of a world-home in which so many in the last nine years have found new meaning in life itself. A short six weeks—but unforgettable.

THE DIRECTORS

FISK
UNIVERSITY

"The world has become
for this time"

Education for Living in a World Home

According to their need

- I think that is the real reason Lisle keeps reaching out—it helps people meet needs, personal and otherwise. '44.
- Lisle makes your personality grow up — and enjoy the growing process. '44.
- Suffice it to say—no place will ever seem strange and far away, and people will always be persons rather than objects. '43.
- I could not wish for a better way to reorient myself after the war than to be at Lisle again. How many other G.I.'s might wish the same! '42.
- I honestly don't think I could have faced three more months in that factory without the buoyed spirit and the fresh approach to social situations Lisle helped me to find. '43.
- My confidence in the creative and healing power of Christian fellowship can never be shaken again. My job now as I see it is to open and create channels through which this healing fellowship may be mediated to persons in a distracted world. '43.

Essentials of Set-up

Each Fellowship unit is made up of 30-45 college students, graduates, and young adults, diverse in nationalities, religious beliefs, racial characteristics, home backgrounds, personality traits, and vocational interests.

"Home" for six weeks is the Congregational Center in Lisle, or the Y.W.C.A. Camp on Lookout Mountain.

The first week is spent getting acquainted in the group, oriented in voluntary cooperative living, getting the feel of recreational skills, or other tools, learning about the surrounding country. Four days of each succeeding week small teams go out to other communities, to new experiences in group living and working together in homes or institutions. Three days of each week are spent back home, sharing team experiences, discussing individual, team, or community response to situations, washing and ironing, reorienting to larger purposes and wider horizons.

Visitors, guest speakers, friends old and new, come and go, contributing of their knowledge and by their personalities.

Finances? They are an integral part of the group experience. No one can pay his "own" way, but each contributes to the total cost of the Fellowship—according to his own resources. Interested friends, former Lisle students, different organizations also contribute because they believe in its purposes. Each member takes care of his own travel from home, and incidentals.

Some Communities We Lived In and Worked In

Jamaican migrant camp
Anthracite mining town
Negro settlement and churches
Factory worker's community
Rural villages and farms
Larger parishes
Volunteers of America Camp
All-Catholic set-up
All Jewish set-up
Grace Community "Labor Church"
Ghost town in mountains
F. O. R. workshop conference
Veterans Hospital
Amache Relocation Center

Application

Open to all students or graduates who want to find and test themselves in the larger world-home of human relations beyond racial, religious, national and other cultural differences.

Academic Credit

Regular College and Seminary credit is available to those who wish to qualify. Field work-Research-Special Projects.

Sponsorship

The Lisle Fellowship, initiated in 1936 by the Bd. of Foreign Missions of the M. E. Church, now functions interdenominationally under its own National Board and with cooperation from various boards of six denominations, and student and other interested agencies. It will be directed this summer by DeWitt and Edna Baldwin with the help of former Lisle students. Charles and Mary Jane McCormick and William and Margaret Keys are co-directors.

INTERPRETATING THE LISLE FELLOWSHIP

An Intercultural Setting in Which Vision and Belief Have Been Caught

America is called upon these days to assume a rather frightening burden of physical relief, missionary effort, interpretation of democratic principles through military occupation, and almost the sole burden of credit financing that the whole world economy may get under way again. Somehow we feel that there is something left out that is extremely important. We feel that America has a larger contribution to make to the world than has yet been provided for. But it can be made only in the development of reciprocal relationships and these have not yet been fostered to any large extent.

The channels so far selected for this interpretation largely preclude it. Through relief people are fed and the human reaction on our part is that they should be grateful. But experience teaches us that we are dealing with a very dangerous psychological fact in giving relief to anyone, foreign or otherwise. We either pauperize, or by contrasting our ability to be generous, breed envy and hate. Our missionary effort has undoubtedly had a broad program of education, health, and in some instances of practical application to problems of agriculture, of trades and light industry. But the recruitment of their leadership and the focus of their effort has been within the framework of a somewhat monopolistic religious approach and frequently with a denominational bias. As to the military occupation, it seems impossible to deal with the chaos, which inevitably results from an all out war effort followed by defeat, in any other way than by some occupying force. And a government faced with this responsibility is wholly occupied with problems of administration, economic adjustments, and international political considerations. It is obviously in no position to interpret the real spirit behind American culture. Furthermore the relationship that this develops with the occupied country makes it impossible to create the rapport necessary. The problem of credit financing needs little comment in the light of our past experience. Necessary no doubt, it is not likely to produce any lasting or improved intercultural relations.

We need very much at this time to strengthen the quality and kind of intercultural human relationships which can survive the devastations of war, can live through the crises of narrow nationalism, can somehow believe that there is a common meeting-ground beyond race and religious conflicts, however impossible of solution the immediate problem may seem to be. We believe that in the Lisle Fellowship we have created a setting in which such vision and belief have been caught. It is this factor of hope which enters the picture of world confusion and snarled human relations which accounts for the sacrifice the young people of the Fellowship are willing to make to see it continue. And many of its graduates have stood some or all of the above tests without changing their attitudes or losing their belief in those with whom they have shared this relationship though they be of other races, religions, faiths, or of conflicting political allegiances.



Conservation of the Enormous Investment in Youth

No country in the world spends as much as America on higher education. Arts, sciences, graduate studies, technical schools for every type of vocation are provided. But in spite of this enormous investment, a former student voiced for many of them, "They graduate us from college as though we were finished products when actually we are not ready to begin anywhere", "We don't know how to do anything", "We don't even know what we believe". This is not necessarily a failure in education, it is rather that one step more is necessary. Lisle is providing that next 'preparing' step.

The world's problem and each individual's problem is one of human relationships, getting along with people, family, neighbor, community and international. Lisle provides a place and an opportunity to practice, to rehearse, to train for living. Its method merges confusing self-interest into a larger common purpose, in which the real self more fully and satisfyingly develops. Lisle shows each person how to see the human problem as worldwide--whether racial, industrial, social or international.

The Fundamental Problem of Human Relationships

It is the conviction of those responsible for the Lisle Fellowship idea that the great problems of "race relations, interfaith relations, international relationships, labor and management relationships" are being too pointedly and too narrowly attacked, indeed even exploited. It is our further conviction that few of these problems will find more than temporary and expedient solutions outside of a framework that deals with such questions on the basis of the fundamental problem of human relationships.

The Self-Respect all Peoples Increasingly Demand

As a movement the Lisle Fellowship represents a point of view in world life recognizing the self-respect that peoples will increasingly demand in all intra-personal and international affairs. As such it is allied with progressive plans for the reeducation of adults and the training of youth by governments, mission boards, and the United Nations Organization. It is aware of and working with the new self-consciousness of the peoples of the world for freedom of choice based on self respect and on the best human desires of world cooperation.

A Concept of Leadership for Today

It believes that the essence of vital leadership consists not in the standing out in front, obtaining either the glory, or the blame, the hero or the archcriminal, but in being able to stimulate and encourage those about oneself to a point where there is group action based upon the spontaneity, resourcefulness, creativeness of each member of the group, and the personalized leadership that evolves is incidental to the strength, direction, and operation of the group.

A Practical Philosophy of Love

Here is practiced a philosophy of love, creative in releasing personality, and a way of life in human relations abreast of the dynamic discoveries of speed and power in our scientific age.

